

The Principia.

BOSTON SATURDAY, DECEMBER 1.

SENATE BICK PAPERS.—Some Post-Masters, as we suppose, send us back a "Principia" on which is printed.

"This paper is not taken from the Office, and if continued, shall expect you to pay the postage."

The whole ~~is~~ has no name, or either Post-Master, Post Office, or author—it! How can we tell which of all our papers is it?—Now tenth of all the returned papers we receive are in just this way without name.

Sending back papers is an regular way of disowning them. The Post-Master is required by law to write a Letter, franked to the publisher, with the name of the subscriber and the Post Office, with the "Reason" why it is discontinued.—Until this is done, no legal notice of discontinuance is given, and unless the name of the person and of the Post Office gives nothing can be done about it, by the Publisher.

POWER AND DUTY OF FEDERAL EXECUTIVE PROTECTION.

We have deferred until now, the publication of the following, for two reasons—first, because we wished first to see whether the President of the United States would take any notice of it. Second, because we wished to see whether any body, in the free States, would say anything against the propriety and force of the appeal, or denying the power and duty of the President to afford the necessary protection. We have not seen either of these. The President has done nothing. And nobody, that we know of, has denied the power and duty of executive protection in such cases.

America's citizens in foreign countries expect and receive such protection. And it would be absurd to say that the power and duty of protection outside of the United States, was greater than inside. Accordingly no one has said so. Now, let us look at the appeal of Dr. Eddy, and then consider what is to be fairly inferred from it.

THE METHODISTS DEMANDING PROTECTION.

Rev. Dr. T. M. Eddy, editor of the Northwestern Christian Advocate, one of the official papers of the Methodist church, (North) has addressed a spirited letter to President Buchanan, recounting the persecutions of Methodists in Missouri, Arkansas, and other slave States, recently culminating in the martyrdom of Rev. A. Bowley, in Texas, and asking that another religious freedom is to be maintained in this country as guaranteed by the Constitution. Dr. Eddy closes by stating when the Methodists demand of the Government, as follows:

"We must upon protection in the exercise of our Constitutional rights—of conscience, speech and press. We insist upon it, as a personal privilege of our citizenship. We demand the protection of the courts. If any of our people offend the majority of the community, let them be tried by their peers, and let them be tried there, in a full, impartial, and fair trial, and let them be tried according to the law. If it is hard and oppressive, we will attempt it always; but if it is not, then let it be. We ask a question of the Methodist people. Do they desire that the hands of an unfeigned man, who is a public enemy, should be laid upon them? Is it not hard like war to be thus persecuted?"

He continues, that at this time, the question can bear little weight, as far as the Federal Government is concerned, but it is of great importance to us. We are at the mid-point of the contest, and the Federal Government, surrounded by divided parties, can do little for us. However, we are not divided. Our army has been of great service, and our friends are with us. To such persons, with a circumspect and judicious administration, we have but one question to put, and that is, "What will you do?"

He then goes on to speak of the interpretation of particular clauses of the Constitution, and the distinction between the Federal Government and the State Government. He says, "We are not to be taxed for the support of the slaves, nor are we to be taxed for the protection of the slaves." We may be asked, "What is the right of representation without taxation without representation?" A few words on this subject, and then he says, "We are not to be taxed for the protection of the slaves, nor for the support of the slaves." We are not to be taxed for the protection of the slaves, nor for the support of the slaves.

the words of Dr. Eddy in the above, are very reasonable, and may be regarded by all Christian people in the North, as very fair, and well founded, in giving everything to the slave power.

But what if Mr. Eddy had been a ~~Methodist~~ minister? Would not circumstances have created sufficient reason for his appeal? We should think

and suppose he had been a Methodist layman, whether while so colored, would not have diminished, in any respect, the power of the appeal? Who will say that it would not.

Again—"Does membership in the Methodist Episcopal Church add anything to the force of the demand? No. Dr. Eddy did not intend to claim for members of the Methodist Episcopal Church any right of protection not equally due to every other American citizen."

Once more—Suppose Dr. Eddy instead of being a free white man, had been a colored man, held as a slave. Would that have altered the case? Not in the sight of God, assuredly—for God is no respecter of persons. Not in the eye of the law lawfully administered, for John C. Calhoun, Judge Matthews, Judge Porter, Senator Mason, Senator Toombs, the whole South, and Senator Douglas, both will my only advice, but contend, that there are no local laws, establishing slavery in any one of the slave States. The Dr. Scott decision, and the Administration of Buchanan rest on a basis, not only in consistency with this, but on a basis of which this assumption is an indispensable pillar—the assumption, we mean, that slavery is not the creature of local, positive law. The law therefore, gives Dr. Eddy, as a white freeman, no right to Federal protection that may not with equal force, be claimed by every slave. For, if no positive law has established slavery, then no valid local law knows anything of a slave, unless the ground be taken, (as it will not be,) that the law of nature makes every man a slave.

Not in the eye of the Constitution can it make any difference, whether the plea made by Dr. Eddy were made by a white freeman, or by a black slave. For the Constitution knows no white men, and no black men, but men only. It knows nothing of slavery or of slaves. No such clause or paragraph is contained in it. And those who pretend that there is, do not contend that the Constitution designates who are slaves and who are not, nor that the constitution creates the relation of master and slave. Neither Calhoun, Matthews, Porter, Mason, Toombs, Douglass, Buchanan or O'Brien, would claim, or even admit that, any more than they would that slavery exists by virtue of State laws. Buchanan expressly went back of all laws and all Constitutions, in claiming as he did, that Kansas was a slave State, as much so, as S. Carolina or Georgia. He necessarily did this. Neither the Buchanan Administration, nor the Dr. Scott decision, could stand an instant on the ground that the Constitution created slavery. For that would be admitting that previous to the date of the Constitution, slavery had no legal existence. And then the clause of the Constitution creating and defining slavery, and selling who should be the masters, and who should be the slaves, would have to be produced, which no one could undertake to do.

So that, neither by the law of God, or of the States, or of the United States, can Dr. Eddy produce any claim on the Federal Government, or on the Federal Executive, for protection from outrage in Missouri, Arkansas, Texas, and other slave States, that may not as properly be claimed by every slave in those States.

The obstacles presented by "State Rights," and by "want of Federal authority and power to interfere," would be just as valid in the case of the white Methodists in those States, as in the case of the colored slaves of those States. The question "whether religious freedom is to be maintained in this country as guaranteed by the Constitution" and the "demand for the protection of the courts" (Federal Courts of course) is the same, whether in the case of the Methodists or of the slaves. Protect the "religious freedom" of the slaves—their liberty of conscience, speech and press; and they are emancipated, of course. Their rights, by the law of God, by valid human law, State and National, are the same. The Federal power is the same—the pretense of "State Rights," and of "state sovereignty," is the same. If the interference in the one case, would be "dangerous usurpation," hazardous to liberty in the case of the slaves, it would be with the Methodists, likewise.

President Buchanan understands all this, and will do no more for the Methodists than will be done for the slaves.

But suppose L. were President, or Seward, or Chase or Dodge, or Sumner, would there not be a majority of the Missourians, in the slave States, then?

We reply, by asking how could be unless they abdicated their responsibility, and repudiated their promises

"non-interference," and come on to the ground of Radical Abolitionists? Would they? We think not.

It so would be to abandon their theory of "State rights," which enables the "State right" to take away all the rights and religions, of whomsoever they please.

To do so would be to assume the exercise of Federal powers which they now declare the Federal Government does not possess.

Todo so would be to break the solemn pledge they made, in order to get into power. It would be to "partner" with slavery in the states" and invade what they now declare to be "State rights." For if the States have a right to maintain slavery, then they have a right to do that which is necessary to its maintenance, namely, to suppress freedom of speech and of the press.

Would they do this? Most certainly they would, unless the people should become radical abolitionists, and demand it of them, understanding *the extent* of their demand, it is to be presumed. Dr. Eddy does not. He is, probably, only thinking of Methodists and other white people, not of slaves.

N. It is not a change of Administrations merely, that is needed, but a change of the ideas by which all Administrations are governed.

Divine Providence has irrevocably bound up the liberties of the white people of this country, in the same bundle with the liberties of the slaves, to be wrecked or rescued together. If we will not free the slaves, we are doomed to subjugation ourselves. This law of God is as irrepealable as the Decalogue, of which it is a part, or the law of gravitation, which is its feeble and faint symbol.

A AUGMENTED COMPROMISE.

AUGUSTA, Friday, Nov. 23.

A resolution was offered in the Georgia Legislature demanding the repeal by Northern States, of laws obstructing the rendition of fugitive slaves; also, an enactment of Congress for removing obstructions by Territories in the introduction of all property; such action being contingent on Georgia remaining in the Union.

From the Albany Evening Journal.

Here is something tangible. It *migrates a basis* on which negotiations can be inaugurated. South Carolina goes ahead without "rbume or reason." There it is not division for cause, but division per se.

Assuming the possibility of coming together in a fraternal spirit for the purpose of effecting a "more perfect union among the States," we act not without hope that the result may prove satisfactory. We have a mutual desire to harmonize differences, let us suppose that the plan of the proposed compromise, as a law repugnant to manhood and honor—one should be enacted which arms the Federal authorities with all needful power for its execution, together with a provision, making *Counties where fugitives are rescued by violence, from officers who have them in charge, liable for the value of the slaves so rescued.*

And in regard to the other vexed question, viz., the right of going into the Territories with slaves, why not restore the Missouri Compromise line. That adopted by the South all Territory adopted, by son and slavist, to its "popular institution."

Towhich the N. Y. Times responds:

Whatever may be the feeling just now, however, we have very little doubt that the necessity for a compromise—*that is to say*, peaceful relations are to be preserved, will eventually become more clearly apparent.

The amendment proposed by the *Evening Journal*, one Fugitive Slave law, ought to satisfy the white South. It goes far beyond the plan suggested by the *Times*. It grows out of the same general idea,—namely, to limit the value of our fugitives as far as possible of having turned.

It remains to be seen whether there is any fair of amercipans on the part of either side. We are greatly disappointed if the suggestion is not as well received by Southern Jurists as by Northern.

The N. Y. Tribune, while it is not in favor of the N. S. is not in opposition to the measure, but We earnestly desire to be glad to satisfy in a manner of many other provisions, or even propose some others, and return fugitives unharmed. To this part of the *Journal's* proposition, we make no objection, save the wordless.

The N. S.—we do, I think, from the *Evening Journal*, *Times*, and *Tribe*, is effectively nullified, as also if these leading Republican Journals are to regard it.

The administration of Lincoln, if it fails, will be far worse than either of its predecessors.

shall present to the President and Vice-President of the United States, and to the
President and Vice-President of the State of Georgia.

It is now believed that the Bank of Georgia has been compelled to make a loan of \$1,000,000 to the State of Georgia, and that the
Bank of England will effect the final result. It is now
generally believed that the loan of \$1,000,000 is
to be deposited in the Bank of Georgia, and that
the amount will be used to pay off the
State of Georgia. As regards whether the money
would be used to pay off the State, it is believed
that the Bank of England will not do so, as it was pre-
dicted by Mr. Webster.

I am sorry to find that Mr. W. H. Seward, one of the
representatives of the Executive, who received the largest vote
of any person in the Senate, is dead, but that he will be
remembered and will be held dear by the General Assembly
of the State of Georgia. When I express my
regret at the loss of Mr. Seward, I mean citizen, who has served Georgia so
well and so faithfully. He is a most patriotic and
valuable representative to the House of Representatives.

—GEORGE E. BRANSON.

NOTES ON LIBRARIES IN GENERAL.
From the "Southern Librarian," 22d.

The subject of Federal relations, growing out of recent
political causes, has occupied a large share of the attention
of our Legislature since our meeting on the first Wednesday
of the present month. At the outset, and up to a
very recent date, a variety of opinions existed among the
members, and serious conflicts were apprehended. These
differences were no little intensified and widened by the
presence and action of a number of distinguished
gentlemen, not members, who were brought together at the
capital by the usual interest in public affairs. An active
campaign was entered upon and prosecuted, and speeches
either inflammatory or appealing for moderation, were made,
almost nightly, up to the present time. Some impetuous spirits,
driven from their direction by a deep sense of wrong,
openly advocated an immediate separation of Georgia from
the Union through the means of legislative action, thereby as-
suming the right of self-government. Others, equally
bold in their movements, supposed they had the power to create
this extreme measure, strange to say, was advocated with an
extraordinary degree of energy and zeal, by a few of the most
distinguished gentlemen of the State.

Just here, we would take occasion to do an act of justice to
our immediate Representative, Julian Hartridge, esq., who,
through imperfect information concerning the measures intro-
duced by him in the House, were induced to believe he
wished to separate from the Union. His speech, however, will be found elsewhere (now for the first time published), from
which it will be seen that he contemplated no hasty and decided
action, but simply an expression of sentiment, by the Legislature.

Another opinion was, that the Legislature should order an
election, to be held at an early day, in which the people should
decide, whether they were for "submission" or "resistance," and that
the Legislature should take immediate steps for giving
practical effect to the popular will.

A third party advocated the calling of a Convention, in which all questions arising from the present condition of Fed-
eral affairs should be submitted for a final decision. We have
heard of none who considered there was no grievance requiring
the action of the State, and that, as the election of a Rep-
ublican President and Vice-President was effected according
to the form of the Constitution, we should therefore quietly
submit and respect their government only when they shall at-
tempt an act of aggression.

In a divided state of mind, upon a most important
emergency, each meeting strenuously that his or her peculiar
views should obtain, the intelligent and cool-headed Senator
from Ga. — the Hon. Thomas Butler King, arose at his
place in the Senate and submitted a proposition for a Joint
Select Committee, to whom the whole question of the duty
and policy of the state should be referred, with instructions to
report by bill or otherwise. The measure was promptly
adopted, whereupon all Senators and thirteen Representatives
were appointed to constitute the committee. The matter came
in the hands of the committee, and a bill, comparative quid
and quid pro quo, was referred.

After a few days' debate, it was thought very well, aided by
the coming in of a number of strong bills, to call a
joint session of the Senate and House of Representatives
on the 1st of January, to consider the same. The House
of Representatives, who were then in session, voted that it was
passed, without consulting the Senate, and it was
promptly signed by the Governor.

The Senate of Georgia met on the 1st of January, and
Wisdom, Justice, and Moderation, were the
disorderly high and low, and the

whole thing got up in a huff. We have
had a joint session, and report to the
Senate of Georgia, that the world is still
at peace.

Washington, Monday, Nov. 2.
Finally matters are now quiet here. A petition
is being forwarded among the members asking the
Senate to pass a bill to-morrow, to prohibit the banks
having any further right to be more than 5 per cent.
bank rate, except in such amounts. They want to go
to the limit demanded.

LEAVING THE PRAYERS FOR THE PRESIDENT.—The fact
is true that every Episcopalian clergyman in Charlotte, Sun-
day before last, recited the usual prayers for the President
of the United States.

Alas for Buchanan! His support of border ruffianism
is all to go for nothing, now. So much for buying down to
the bigamy.

THE TRUTH ABOUT THE KANSAS TROUBLES.
From the "Correspondence of the N. Y. Tribune."

WASHINGTON, Nov. 2d, 1860.

I think the true explanation of the difficulties which have
existed in South-eastern Kansas for some years, and which
have recently broken out afresh, will be found in the existence
of a conspiracy to introduce a Slave State between
Kansas and the Cherokee country. This plan was formed
soon after it became evident that Kansas would be free
of spite of all the efforts of the Pro-Slavery party and the
Federal Administration to make it a Slave State.

This will account for the policy of the Government in
regard to the lands in Southern Kansas—it was at first
given out that these lands were open for settlement, but
when it was discovered that most of the settlers in that
region were thorough Free State men, the policy of the
Government was changed, and it was then declared that
the lands had been made and a large body of settlers
notified to leave. And more recently, their homes
have been destroyed by Federal authority, and the adjoin-
ing lands, upon which the settlers had an unquestioned
right, forced into market at a low rate when the inhabitants
were on the point of starvation, knowing that hundreds of
the settlers would thus be compelled to leave their homes,
after having spent years of toil in their improvement, and
the lands given out to hundreds of slaveholders, headed
by the notorious Fort Scott. In this meantime, a modern
war of the Free State men of Kansas, up to the Free State men of Missouri,
in order to drive out or "kill off" as many Free State settlers
as possible, and render life and property insecure, so as to
deter others from coming.

A strenuous effort was made by the Democrats in the
Wyandot Convention to include Southern Nebraska as far
as the Platte River, in the proposed Free State of Kansas, and
the view was taken of this proposal from the South as well,
probably, as to retard the admission of Nebraska as a free
State. This was also Senator Green's plan for changing
the boundary of Kansas, as fixed by his constitution. His
amendment proposed to extend the northern boundary to
the Platte River, and the western so as to take in the Pike's
Peak region, and thus prevent another Free State from
arising. I am informed by good authority that Senator Green
intends at least in his proposed amendment to the
admission of Kansas, to propose an amendment also cut off
from Southern Kansas. I have her reasons for believing
in the existence of this conspiracy, but it would be
make this letter too long to give them here, and, perhaps,
none but one as familiar as I am with all the history of
these Kansas difficulties, would fully appreciate them.

I have lived in Kansas now nearly six years, and think I
understand the inside history of all their trouble.

I have again acquaintance with Capt. Montgomery, and
that acquaintance leads me to believe that he has not
got reliable facts for what he has done, though I know him
to be a true man, except what I see in the papers.
But my experience gives me no cause to doubt what the
Border Ruffian reports tell.

TERRIBLE GALE AT THE WEST.

Washington, Saturday, Nov. 24, 1860.
A violent gale, accompanied by a heavy rain, has
been blowing all day, and continues to blow.

The wind has blown away the roof of the
Senate chamber, and has broken the windows of the
Senate and House, and has caused considerable damage.

KENTUCKY.

Kentucky, Nov. 24, 1860.
The gale has subsided, and the sun is now

NATIONAL SOCIETY OF FRIENDS.

EDUCATION.

ignorance is the curse of man, and education is the
light. We have not yet learned to live in accordance
with the law of right but we must learn to do so,
and that his own right should be his greatest
right. And what are rights?—what are duties?
If it is a right to do a thing, it is also a duty; if it is
a duty to do a thing, it may not be a right. If it is a
duty to treat other nations as equals, it is also a
duty to treat them as friends. What is a right
but the right to do what is right? What is a duty
but the duty to do what is duty? What is the law of
right but right? What is the law of duty but
duty? And what is right?—what is wrong?
If it is a right to do a thing, it is also a duty; if it is
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right but right? What is the law of duty but
duty?

If a right of injustice were possible, the people and having
the right, could not delegate it to the governing power.
Right in all cases being things in agreement with the law
of right, there can be no right of sovereignty in conflict with
that law. A right of sovereignty against right would be
a right of government to do wrong, which is a contradiction
in terms.

If any addition can be needed to the self-sufficiency of the
above doctrine, Abolitionists have plentifully supplied the
addition by collecting the sayings of eminent jurists ancient
and modern. The following are specimens taken from
many.

"What ever is just is also the true law, nor can this true
law be abrogated by any written enactment." —Cato.
"No law but that objective should be either promulgated or
law or enforced as law." —Hume.

"The precepts of the law are to live honestly, to hurt
one, to give to every man his due." —Justinian and Black-
stone.

"The essence of all law is justice. What is not just is
law, and what is not law ought not to be obeyed." —Ham-
ilton.

"Municipal law is properly defined to be a rule of civil
conduct prescribed by the supreme power of a State, commanding
what is right and prohibiting what is wrong." —Hart-
stone.

"Political law is the authority of any society stamped
on moral duty." —Witherspoon.

"Hear the cause between your brethren, and judge right
candidly between every man and his brother and the cause
which is with him." —Moses.

"All laws derive their force from the law of nature
which do not, are not assumed to be laws." —Chu-
ang-tse.

Even slaves, however, inasmuch as the presence of
men are now claimed to hold slaves, as they hold other
property, by the higher law of natural right and to the
institution as concerning with that law regard all men
as null and void which hold them in slavery
wherever they please. They admit, however,
the purpose of supporting wrong.

The administration of justice, which is the
great object of government, which is the great
good, requires a great number of ingenuous
and upright men who are willing to administer it
in accordance with that law, and that process and procedure
be carried on in regard to men in such a way as to
justify the administration. The action of the government
is not always right, but it is always just, and that
last year, when they sent commissioners to the
South to arrest John Brown and his followers,

they did a wrong thing, but they did a just thing
in sending them to arrest them. Men are to be
treated as equals, and not as slaves, and that is
the great principle of justice.

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in eternity. It is a period set apart for Almighty God's special purposes; and when that shall be accomplished, "the angel shall stand upon the sea, and open the earth, and with his hand uplifted toward heaven, he shall swear by Him who liveth for ever and ever who created heaven and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there shall be time no longer."

We are living in eternity. Our eternity commenced when we were born. The moment we drew our first breath, our eternity commenced, and never shall we cease to exist a single instant. We are immortal; our souls can never die. The poor soul might shorten his life, end his stay upon earth, cut off his time, refuse to live out his day of probation, but he does not shorten his eternity. His doom, his destiny, is only that act the sooner fixed, his state for eternity thus becomes unalterably fixed, fixed forever!

When this body of ours, this clay tenement in which the spirit lives, when it is worn out by old age, or destroyed by disease or disease, then we are done with time. The moment the body dies, the spirit flies. But the soul does not cease to exist, no, not for a moment. Disease old age, accident or death, can never touch the soul; no, never. All souls are at this moment all conscious of their existence, as ever they were. Whether in the body or out of the body, whether in time or eternity, still they live, still they continue conscious of their existence.

Time wears slippers of list, and his tread is noiseless. The days come softly dawning, one after another they drop in at the windows, their fresh morning air is grateful to the lips that part for it; their music is sweet to the ears that listen to it, until, before we know it, a whole life of days has taken possession of the citadel, and time has taken us for its own.

Every morning we enter upon a new day, carrying still an unknown future in its bosom. Thoughts may be born which may never expire. Acts may be performed to dry the consequences of which may not be realized till eternity.

Let us respect the majesty of Time, let us contemplate with reverent awe those which have rolled past, rendered dear by the memory and remains of our ancestors; but let us not attempt to retrograde toward them, for they contain nothing in harmony with our real nature, and if we attempt to arrest them they will vanish from our grasp.

Thousands of generations, all as rising as our own, have been swallowed up by time, yet Arcturus and Orion, Sirius and Pleiades, are still shining in their course, as close and young as when the shepherd first noticed them on the plains of Shinar.

"I DON'T SEE WHY."

I know a little girl who has a very pleasant home, and the very kindest of parents, and who is yet often discontented and unhappy. She pouts her lips, and throws her arms about, and sulks, and stamps with her feet, and makes a noise in her throat, between a growl and a cry. It is not because she has not enough to eat of good, wholesome food; nor because she has not time to play, and playthings in abundance, and brothers to play with. She is not blind, nor lame, nor deformed in any way, but has health, strength, and everything which any little girl could wish, to make her happy in this world, except a good heart.

What was it that made her fretful?—Why, she had a kind mother, who told her what she must do, and what she must not. I will tell you what I heard.

"Caroline, you must not take my scissors, my dear."

"Why, mother! I have no scissors to cut off my thread, said Caroline politely.

"Well, my dear, I will give you a pair—but you must not take mine."

"I am not *so* *bad*, mother. It is only just to cut off my thread."

The scissors were of the finest kind and highly polished, and Caroline's mother knew that it would soil them, if she should handle them with her mean hands, and so if she had them close she would wear them again. Caroline's business was to obey; however, whenever she saw the scissors why not?

"Caroline my dear, you must not climb up on the chair to reach your work. You must ask some one to get it for you."

"I am *not* *so* *bad*, mother. It is *very* *bully* to get myself, that's *rank* *sophistry* for me!"

Very well, my dear, you shall do it in the way you say."

That very evening, therefore, Caroline did her work. She remained seated for a full hour without moving, and Caroline with all. Her work was scattered over the table-book in various places, and she was in a manger, and, wist was worse than all, her head struck the edge of the door, and a large gash was in her forehead. She cried sadly, and did not get over her hurt for weeks.

If she had trusted her mother, she would have saved herself all this pain, but for the sake of knowing the reason why she should not go up on the chair, she caused herself a severe wound, and a great deal of shame and sorrow.

King, Heribert.

The lesson of humility conveyed in the above, is needed by others as well as by children.

We are all children. Our heavenly Father is infinitely wiser than we are. It is our wisdom to do and to forbear, as he bids us, without saying—I don't see the reason why.—*Principia.*

FIRST UNDERGROUND RAILROAD.

The following conversation is supposed to have taken place between a slave and his master:

"Hallo there, Sambo, where are you going this evening?"

"Why, why," says Sambo scratching his head, "I goes jing down to do de depot."

"What depot?"

"To the U. G. R. depot, massa."

"Where did you learn anything about the U. G. R. R. and de depot, you black rascal?"

"In de Bible, massa, de blessed Bible tell me all about it, massa."

Feeling anxious to know what new theory Sambo had found in the Bible, he goes on to interrogate him.

"The Bible don't tell anything about R. R.'s neither above nor below ground, you poor nigger."

"Yes, massa, de Bible tells us where de first tract of the U. G. R. R. was laid."

"Where was it?"

"In de Red Sea, massa."

"Who laid it?"

"Do Lord Almighty Heself."

"Well, Sambo," mellowing down a little, "who were the conductors of that road?"

"Moses and Aaron."

"Who were the fugitives that ran away?"

"De children of Israel, massa."

"Who were the slaveholders?"

"De Egyptians."

"Were they white or black?"

"Black, massa—dat time de slave, de white man, de slaveholder, de black man, ha' ha' ha' massa."

"Did they pursue the slaves?"

"Yes, massa."

"Did they take them back to slavery?"

"No, massa; dey couldn't catch em."

"Why not?"

"Because dey took do track up, ha' ha' good massa, wasn't it?"

"Smaho, you may go to your quarters."

The Art of Being Polite.—First and foremost, don't try to be polite. It will spoil all. If you keep overwhelming your guests with ostentatious entreaties to make them feel at home, they will very soon begin to wish they were there. Let them find out that you are happy—see them by your actions, not by your words. Always remember to let basal people alone at first; it is the only way to set them at their ease. Trying to draw them in has sometimes the effect of driving them out of the house. Leading them into a room is a dangerous experiment. Be careful of your words, and if you need to endeavor yourself, talk to them in a low voice. Never make a fuss unless you are going to make a noise. And always preserve perfect composure, no matter what your manner and feelings may be. Remember that it is a very foolish proceeding to banter that you are not fit to your guests a better home or furniture or whatever. It is fair to say that the visit is not worth the trouble in those surroundings.

NO MIDDLE COURSE IN RELIGION

Those who wear middle professors strive to keep the balance between the two extremes. A middle ground is between two degrees. It is a mean ground that is half degree of grace; yet this is the *deus ex machina* of the world; beats all that would be better than itself. What would you be singular, walk alone? and yet not the *solitary singular* in their walking, a spectacle to the world? Don't call for this singularity. Who does ye more than others? You that are God's peculiar people, will you not be like the Y's that are separate from the world, will ye keep the middle road? Miss the name of a Puritan dissembler in the vice of God? Sir Paul still in his logy, do that which they call hereafter, so worship I the God of my fathers, that which profanes one call *Puritan*, which is indeed a name of devotion, so let my heart thine to set James a *old Puritan* W.

We clip the sleeve from a Methodist paper that we think takes a "middle course" in respect to slavery and abolition. And we suppose the editor would not deny that such a part of religion

Over-worked Women. An over-worked woman is a sight—sadder a great deal than an over-worked man; she is also much more fertile in capacities of suffering than a man. She has so many varieties of headache—some times a sharp pain, some times a dull pain that killed Sister into her temples; sometimes letting her work with half her brain, while the other half threw as if it would go to pieces; sometimes tightening round the brows as if her cap bands were like a iron crown and then her neck-ache, and her back-ache and her fits of depression, in which she thinks she is nothing, and those paroxysms which men speak slightly of, as hysterical convulsions, that is all, only not commonly fatal ones—so many trials which belong to her fine and noble structure, that she is always entitled to pity, when she is placed in conditions which develop her nervous tendencies. Dr. O. W. Holmes.

Is the Sun Growing Cold and Dark?—There are now more spots on the sun than have been seen before for many years. Some of these are visible through a smoked glass to the naked eye. Several stars—some of them of great brilliancy, which, from their ascertained distances must have been as large as our sun—have lately disappeared from the sky, and the question has been raised among astronomers, whether the light and heat of the sun are gradually fading away. As this would be accompanied by the destruction of all the planets and animals on the earth, it is rather an interesting question. The sun's light and heat is diminished by the dark spots at the present time about one per cent.—*Scientific American.*

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